tow,* the given and dispenser of the**

thing*,
and the removers of the contrary ; • but they are
used improperly also for the **things of** nature
themselves, which, therefore, as **manifestations of**
the **Divine** power, **goodness,** prof ideiice
sooateci, are sometimes also **abusively** callecl
and goddesses. This **mystery** of the

Poly-
in Hetiod. **theism,** Is thus **fully** declared by

or« ir«vr« IK* **BXXff«c «**

, ovic *avtv*
€vo/*i£oy$_y$ ivi Si ovojuart TO r* rijv SvtKfyttf tj(oi* *TOV iTTtvrar&vvra* rowr^i Ardv ^i^jaaCo^* **ofci* ' H^ann'ov |®ww TOT* fitoicovficw rovro irtJp,** lent **r«>v** I **runr«trovinr n**
SMI TOVTOV ivtp'yoiijtiftiaic **^ly**
vaic» icai

ov" icat ron ^k«t!vucrov roy
nii»ovic<ii roviw **dioir* ov icaf «wo** *rtm*
m^vm **roi*** **otiK>y o**
w«jpa*y«*$_t$ ca* £kiSdfv«r0^ T^PTWP *Km*
« r«C

cov" Kara **ravro »c«**
Tl^i'dCt **ocov *pwofiKnvi* oarpavo/Eilav,** icwiiiii3l«i%
icat rac; **c^opot»c f«w** «ra^Oj(0iic **rourwv ftcif*.**
We Hitl8t
know, that whatsoeter the Grc*ek« (or saw to have any power, virtue, or ability in it*
they looked **upon** it as **not** acting

to
such power, without the providence,
or influence of the gods; and they

the
thing **itnelf,** which hath the power, **and** tbeckity
presiding **over it,** by *one* and the
whence the ministerial fire **in mechanic**
mad the god **over** arts
work
by fire, were both alike **!!t»ph*gstas, or Vat**

l, ia Tbeofoa, ?m. ill*